

The Old Paths

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." -Jeremiah 6:16

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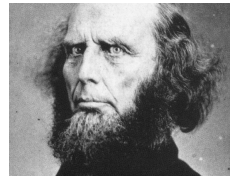
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Why Don't They Stir Themselves?



America cannot fall - because she is already fallen! This goes for Britain, too. She cannot go into slavery - because her people are fettered at the moment in the chains of self-forged, self-chosen moral anarchy. Here are millions, diseased morally, with no longing for healing. Here are men paying for shadows at the price of their immortal souls.

An unprecedented tidal wave of commandment-breaking, God-defying, soul-destroying iniquity sweeps the ocean of human affairs. Never before have men in the masses sold their souls to the devil at such bargain prices. "There is none. . . that stirreth up himself to take hold of Thee" (Isa. 64:7). What hell-born mesmerism holds them? How does the

spell bind? Who brainwashed them? Why don't they wake and stir themselves? If the Church had something vital and victorious to offer, these men who choose golf clubs by day and night clubs by night, they might be drawn from these fleshpots.

This is an hour in need of burning hearts, bursting lips and brimming eyes! If we were a tenth as spiritual as we think we are, our streets would be filled each Sunday with throngs of believers marching to Zion - with sacks on their bodies and ashes on their shaking heads, shaking at the calamity that has brought the Church to be the unlovely, unnerved, unproductive thing that she is!

If we wept as much in the prayer closet as devout Jews have done at the Wailing Wall in Jerusalem, we would now be enjoying a prevailing, purging revival! If we would return to apostolic practice - waiting upon the Lord for apostolic power - we could then go forth to apostolic possibilities! This is the hour when we are asked over and over again, "Is everybody happy?" God's purpose for us is not happiness, but HOLINESS!

What a fever of church building there is just now, yet without unctioned preachers these altars will never see anxious penitents. The ugly fact is that the altar fires are either out or burning very low. The prayer meeting is dead or dying. By our attitude to prayer we tell God that what was begun in the Spirit we can finish in the flesh. What church ever asks its candidating ministers what time they spend in prayer? Ministers who do not spend two

hours a day in prayer are not worth a dime a dozen - degrees or no degrees. Where are our unctioned pulpit crusaders? Preachers who should be fishing for men are now too often fishing for compliments from men. Preachers used to sow seed; now they string intellectual pearls. Preaching affects time; prayer affects eternity. The pulpit can be a shop window to display our talents; the closet speaks death to display

Could a mariner sit idle if he heard the drowning cry? Could a doctor sit in comfort and just let his patients die? Could a fireman sit idle, let men burn and give no hand? Can you sit at ease in Zion with the world around you DAMNED?

Leonard Ravenhill (1907-1994). Leonard Ravenhill, born in Leeds, in Yorkshire, England, he was educated at Cliff College in England and sat under the ministry of Samuel Chadwick. He was a student of Church History and an expert in the field of revival. A great friend of A.W. Tozer, he was a prolific writer in his own right and preached till he was well into his later years. Blessed with an exceedingly dry wit and the ability to turn a phrase, Ravenhill was one of the true unsung heroes of the Church in the latter half of the 20th Century.



Sanctified Heart by Faith

"I had obtained this blessing, by laying all upon the altar."

I had always thought of the doctrine of faith as difficult. Now I saw that it is only to believe heartily what, in fact, I had always professed to believe - that is, that the Bible is the Word of God, just as truly as though I could hear Him speaking in tones of thunder from Sinai's Mount, and faith is to believe it.

It was at this point that the covenant was consummated between God and my soul that I would live a life of faith; that however diversified life's current might roll - though I might be called to endure more complicated and long continued trials of my faith than were ever before conceived of, or even brought to a climax where, as with the father of the faithful, commands and promises might seem to conflict - I would still believe, though I might die in the effort. I would hold on in the death struggle. In the strength of Omnipotence, I laid hold on the word, 'I will receive you.'

Faith apprehended the written word, not as a dead letter, but as the living voice of the living God. The Holy Scriptures were intensified to my mind as the lively or living oracles - the voice of God to me as

truly as though I could every moment hear Him speaking in tones of thunder from Sinai. And now that, through the in-workings of the Holy Spirit, I had presented all my redeemed powers to God, through Christ, how could I doubt His immutable word, 'I will receive you'? Oh, with what light, clearness and power were the words invested, 'Sanctify them through thy truth: thy word is truth!'

Between the hours of eight and nine, while pleading at the throne of grace for a present fulfillment of the exceeding great and precious promises - pleading also the fullness and freeness of the Atonement, its unbounded efficacy, and making an entire surrender of body, soul and spirit, time, talents and influence, and also of the dearest ties of my nature, my earthly all - I received the assurance that God the Father, through the atoning Lamb, accepted the sacrifice. My heart was emptied of self, and cleansed of all idols, from all filthiness of flesh and spirit, and I realized that I dwelt in God, and felt that He had become the portion of my soul, my ALL in ALL. I now saw that I had obtained this blessing, by laying

all upon the altar. I had retained it, by still keeping all upon the altar, 'a living sacrifice.' So long as it remained there, I perceived that both the faithfulness and the justice of God stood pledged for its acceptance.

Phoebe Palmer (1807-1874). Palmer was an evangelist and writer who promoted the doctrine of sanctification and holiness. She is considered one of the founders of the Holiness movement in the United States of America and the Higher Life movement in the United Kingdom. She wrote many books "The way of Holiness" being one of the classics and foundational books for the holiness movement. During her life Palmer spoke to over 100,000 people about Jesus and sparked a revival that brought nearly a million people into the church.



Pride and Worldly-Mindedness

“spiritual pride is the most secret of all sins...”

The corruption of nature may all be resolved into two things, pride and worldly-mindedness, the devil and the beast, or self and the world. These are the two pillars of Dagon’s temple, on which the whole house leans. But the former of these is every way the worst part of the corruption of nature; it is the first-born son of the devil, and his image in the heart of man chiefly consists in it. It is the last thing in a sinner that is overborne by conviction, in order to conversion; and here is the saints’ hardest conflict; the last thing over which he obtains a good degree of conquest, and that which most directly militates against God, and is most contrary to the Spirit of the Lamb of God. It is most like the devil its father, in a serpentine deceitfulness and secrecy; it lies deepest, is most active, and is most ready secretly, to mix itself with everything.

And, of all kinds of pride, spiritual pride is upon many accounts the most hateful, it is most like the devil; most like the sin he committed in a heaven of light and glory, where he was exalted high in divine knowledge, honour, beauty, and happiness. Pride is

much more difficult to be discerned than any other corruption because its nature very much consists in a person’s having too high a thought of himself. No wonder that he who has too high a thought of himself does not know it, for he necessarily thinks that the opinion he has of himself has just grounds, and therefore is not too high. If he thought such an opinion of himself was without just grounds, he would therein cease to have it. Those that are spiritually proud have a high conceit of these two things, viz. their light, and their humility; both which are a strong prejudice against a discovery of their pride. Being proud of their light, that makes them not jealous of themselves. There are many sins of the heart that are very secret in their nature, and difficult discerned. The psalmist says, Psalm. xix. 12. “Who can understand his errors? cleanse thou me from secret faults.” But spiritual pride is the most secret of all sins. The heart is deceitful and unsearchable in nothing so much as in this matter; and there is no sin in the world that men are so confident in. We had need therefore to have the greatest watch imaginable over our hearts with

respect to this matter, and to cry most earnestly to the great searcher of hearts for his help. He that trusts his own heart is a fool.

Jonathan Edwards (1703-1758). Jonathan Edwards is not only the greatest of all American theologians and philosophers but the greatest of our pre-19th century writers as well. Edwards wept as he preached. He was a pastor in New England and experienced the first great awakening revival in America under the preaching of George Whitefield. He is most popular for the sermon: “Sinners in the Hands of an Angry God.” In this perilous hour we need a whole generation of preachers like Edward, O Lord raise them up.



Superficial Revival

“The fact is, that Churches are going rapidly away from God.”

I have observed, and multitudes of others also I find have observed, that for the last ten years, revivals of religion have been gradually becoming more and more superficial. All the phenomena which they exhibit testify to this as a general fact. There is very much less deep conviction of sin and deep breaking up of the heart; much less depth of humility, and much less strength in all the graces exhibited by converts in late revivals, than in the converts from the revivals which occurred about 1830 and 1831.

There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case. I fear stress enough is not laid upon the horrible guilt of this depravity. Pains enough is not taken, by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt, of his base heart. No revival can be thorough until sinners and backslidders are so searched and humbled, that they can not hold up their heads.

Pains enough have not been taken to search the heart and thoroughly detect and expose the sinner's

depravity, so as to make him see the need of a gospel remedy. If I am not mistaken, there has been, in many cases, an error committed in urging sinners to submission before they are prepared to understand what true submission is. They have been urged to repent, before they have really understood the nature and desert of sin; to believe, before they have understood their need of Christ; to resolve to serve God, before they have at all understood what the service of God is.

I am fully persuaded that my brethren in the ministry will find it indispensable to insist on entire holiness of heart and life, as a practical attainment in this world, or they can never sustain a healthy piety in their Churches. My dear brethren you may try it as long as you will; but if you take any lower ground than this your Churches will backslide until you yourselves will be appalled at the result.

As said an English writer not long since, “No error is so destructive, and to be so greatly denounced, as that Christians are expected to sin during this life.” The Fact is, the Churches are going rapidly

away from God because of a lack of the true bread of life; and because the ministry have, to such an alarming extent, been guarding their Churches more against the doctrine of sanctification than they have against sin.

Charles Finney (1790-1875). No other person has influenced the subject of revival in America like Charles Finney. With over 500,000 conversions in his time of ministry it is clear that Finney was used powerfully by God. One historian said he “unleashed a mighty impulse to social reform by insisting that new converts make their lives count for the Kingdom of God.” A.W. Tozer stated that “We could use another Finney today!” I believe we could use hundreds of Finney's today! One of Finney's most powerful books is “Lectures on Revival” which were transcribed from a series of sermons.



Church Be Still

“BE QUIET and let Jesus speak.”

The Church would soon be healed of her sorrows, and delivered from her divisions, if she would for a while be silent; but the voice of a favorite teacher is heard by some, and the voice of another master in Israel is listened to by others, and so God's voice is lost amid the clamor of sects and the uproar of parties. Oh, that the Church would sit at Jesus' feet, lay aside her prejudices, and take the Word in its simplicity and integrity, and accept what God the Lord only declares to be the truth. I invite the members of this church, and urge the members of all the churches to see to this, that we cry unto the Lord for a blessed silence in His presence, till we sit like servants waiting for the Master's word, and stand like watchmen waiting for the Master's coming. Lord send that solemn silence over all Your people now.

Words, words, words: we have so many words, and they are chaff, but where is THE WORD that in the beginning was God and was with God? That Word is the living and incorruptible seed. We want less of the words of man, and more of Him who is the very Word of God. BE QUIET and let Jesus speak. Let His

wounds speak to you: let His death speak to you; let His resurrection speak to you; let His ascension and His subsequent glory speak to you; and let the trumpet of the second advent ring in your ears. You cannot hear the music of these glorious things because of the rattle of the wheels of care and the vain jangle of disputatious self-wisdom. Be silent, that you may hear the voice of Jesus, for when He speaks your strength will be renewed.

Lord, help us to be still till we have abandoned ourselves, till we have said, Lord, our ways of working cannot be compared with Your ways of working; teach us how to work; Lord, our judgments are weak compared with Your perfect judgment; we are fools, be our teacher and guide in all things. Crush out of us our fancied strength, and make us like worms, for it is the worm Jacob that You will make into the new sharp threshing instrument, which shall thresh the mountain. After this sort shall you renew your strength. Keep silent, you saints, till you have felt your folly and your weakness, and then renew your strength most glo-

riously by casting yourselves upon the strength of God. More than ever before let your inmost souls be filled with trust in the Arm that never fails. Trust in Jesus.

C.H. Spurgeon (1834-1892). Spurgeon known as the “prince of preachers” was a man that fully surrendered to Jesus Christ. Preaching to over 10,000 weekly, publishing over 30 large sermon volumes and countless other works, his legacy as one that sought and followed the master endures to this day. Perhaps a quote that shows the heart of this man of God is: “If you think you can walk in holiness without keeping up perpetual fellowship with Christ, you have made a great mistake. If you would be holy, you must live close to Jesus.” Truly Spurgeon was one that had this fellowship.

J. Edwin Orr



"Revival is war between the Spirit and the Devil"

"Little by little, the church loses its grip on essential things, becomes a social club, goes to sleep or flies off at a tangent. All over the world we find sleeping churches, and all round them are the gospel-starved masses. Instead of performing the first thing of importance, evangelizing the masses, they are engaged in a bewildering variety of pastimes--anything but the real thing."

"No great spiritual awakening has begun anywhere in the world apart from united prayer."

The present obvious dearth of revival is largely due to the fact that the majority of Christians are out of touch with the source of Divine power.

"What do we mean by extraordinary prayer? We share ordinary prayer in regular worship services, before meals, and the like. But when people are found getting up at six in the morning to pray, or having a half night of prayer until midnight, or giving up their lunch time to pray at noonday prayer meetings, that is extraordinary prayer. It must be united and concerted."

William Carey



"If you want the Kingdom speeded, go out and speed it yourselves. Only obedience rationalizes prayer. Only Missions can redeem your intercessions from insincerity."

"Prayer - secret, fervent, believing prayer - lies at the root of all personal godliness."

"Expect great things from God, attempt great things for God."

"The most glorious works of grace that have ever took place, have been in answer to prayer; and it is in this way, we have the greatest reason to suppose, that the glorious out-pouring of the Spirit, which we expect at last, will be bestowed."

In his will, Carey directed a simple headstone to be placed on his grave, inscribed as follows: William Carey, born August 17, 1761: died 'A wretched, poor, and helpless worm, On Thy kind arms I fall.'

On his deathbed he said to Alexander Duff: When I am gone, say nothing about Dr. Carey; speak about Dr. Carey's Saviour. "He must increase, but I must decrease." John 3:3

A.J. Gordon



"Whenever, in any century, whether in a single heart or in a company of believers, there has been a fresh effusion of the Spirit, there has followed inevitably a fresh endeavor in the work of evangelizing the world."

"To arouse one man or woman to the tremendous power of prayer for others, is worth more than the combined activity of a score of average Christians."

"Raymund Lull sought in vain for the sympathy of popes and prelates in his heroic missionary project, and finally had to go forth as a solitary and unsupported herald of the cross among the Muslims. Today this man's grace and apostleship are so fully recognized that historians of missions ask not whether he heard the voice of the Holy Spirit, but whether he was not almost the only one who heard it, in that dreary and unspiritual age."

"You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

"Doctrine is the framework of life - the skeleton of truth, to be clothed and rounded out by the living grace of a holy life."

Mary Warburton Booth



"Depend upon it, if you are bent on prayer, the devil will not leave you alone. He will molest you, tantalize you, block you, and will surely find some hindrances, big or little or both. And we sometimes fail because we are ignorant of his devices...I do not think he minds our praying about things if we leave it at that. What he minds, and opposes steadily, is the prayer that prays on until it is prayed through, assured of the answer."

"How we have prayed for a Revival - we did not care whether it was old-fashioned or not - what we asked for was that it should be such that would cleanse and revive His children and set them on fire to win others."

"God knows all there is to know about us. He has nothing to find out and He is not deceived by any one of us. When He told us to be holy in all manner of conversation, He meant exactly what He said. It may be that some of us have missed the way because we have not ordered our conversation aright."

"The fire melted us all together; we saw the Lord and we trod the heavenly way. Oh, it was glory just to walk with Him."

Henry Martyn



"The spirit of Christ is the spirit of missions. The nearer we get to Him, the more intensely missionary we become."

"I am born for God only. Christ is nearer to me than father, or mother, or sister - a near relation, a more affectionate Friend; and I rejoice to follow Him, and to love Him. Blessed Jesus! Thou art all I want - a forerunner to me in all I ever shall go through as a Christian, a minister, or a missionary."

"Let me burn out for God. After all, whatever God may appoint, prayer is the great thing. Oh, that I may be a man of prayer!"

"It has always happened hitherto that whenever I have begun to feel an attachment to places, persons, or things, of a merely temporary nature, I have been carried away from them. Amen! May I live as a stranger and pilgrim upon the earth. May we be brought to that better country where painful changes are known no more."

I cast all my care upon Him who hath already done wonders for me, and am sure that, come what will, it shall be good, it shall be best.

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